

JULY 1955

Vol. 100, No. 6



BIBLE
SOCIETY

Record



Bible Distribution Has New Meaning in Crowded, Fast-Growing Defense Areas. Here J. W. Bowers (right) of Beaumont, Texas presents a Bible to his fellow employee, C. F. Snow of Cumberland, Maryland, during a "break" in work on the construction of the billion-dollar atomic-energy plant in Pike County, Ohio (see page 101)

Now God Can Talk to Cisco

BY EUGENE A. NIDA

GREGORIO CHOQUE sat dejected, his head bowed, his eyes following the designs in a fur rug. He was expecting a severe reprimand for all the changes which he had introduced in the galley proofs of a tentative revision of the Gospel of Matthew in Aymara.

"But you see," Gregorio tried to explain, "I only made changes which were absolutely necessary. Otherwise, the people would have not understood—or they would have laughed."

The proofs had been sent to Gregorio because of his keen insight and understanding of his mother tongue, the Aymara language, spoken by about one million Indians in villages clustered around Lake Titicaca in the wind-swept Andean plain on the border between Peru and Bolivia.

That there should have been difficulties in translating the Bible into Aymara is quite understandable when one realizes how complex is the grammar and how abundant the vocabulary. In Aymara all verbs begin with roots and may be followed by various combinations of twenty-three possible sets of suffixes. This means that almost any verb in the language can have at least 100,000 different forms! For example, starting with the verb *awis-*, "to notify," one may add nine different suffixes to form the word *awist'ayaniwayarapijjāmawa*, meaning "I will have him notified for you on my way here."

But the difficulties of grammar and long words are only a small part of the trouble in translating. Aymara has a number of particles which greatly influence the entire meaning of a passage. For instance, there are two particles which show that an action is completed; but one specifies that there is further purpose in what was done, while the other implies abandonment of all interest or concern. When Jesus "parted from" his disciples (Luke 24:51) he did not abandon them, but left them with a special purpose, that they might witness to the new way—first in Jerusalem, then in Judea, Samaria, and finally to the uttermost parts of the earth. In Aymara one must be sure to indicate accurately the import of the Gospel message.

With such fine distinctions of meaning expressed in apparently "harmless" particles, it is no wonder that Gregorio was disturbed to realize that in the revision of Mat. 23:23 the words did not denote the *tithing* of mint, dill, and cummin, but *getting a ten-percent discount off the*

retail price of such herbs. Likewise the passage about the stone alabaster jar of expensive ointment *broken and poured* on Jesus' head (Mat. 26:7) was so translated as to imply that the stone jar was broken by *striking* it on Jesus' head. The Aymaras would surely have marveled at the patience of Our Lord.

Many of the suggestions made by Gregorio involved only minor details, but they were all important enough to show that, if at all possible, a committee of educated Aymara Indians should be formed to whom could be entrusted the task of preparing an entire New Testament, so translated as to speak plainly to the increasing numbers of Aymara Christians. After consultation with Aymara Christian leaders and missionaries in the area it was decided that the major responsibility should be given to Gregorio Choque, Justino Quispe, teachers in the schools of the Canadian Baptist Mission in Guatajata, and to Modesto Aliaga, pastor of the Guatajata church. With help from various Spanish translations and commentaries and with the assistance from missionaries, Bolivian pastors, and especially Miss Ellen Ross, at that time engaged

(Continued on page 109)



From left to right, Jupino Choque, Secretary Nida and Gregorio Choque at work on the translation of the Scriptures into the Aymara language

The Word of Life can now be read by more than a million Aymara Indians in the high Andes of South America



Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 100 JULY · 1955 NUMBER 6

The Bible—More Than a Book

BY FRANCIS CARR STIFLER

THE BIBLE not only relates God's miracles of grace. It is a miracle itself. The Bible should not be compared with other books. It is so much more than a book.

As a rule books are short-lived. Most books ten years old are out of print. Any book one hundred years old is called a "classic." If a book is 500 years old it is practically unintelligible unless it has been translated or revised, which most books are not.

The Bible stands in bold contrast to all this. In its present form it was brought together about 1,800 years ago, and most of it was written hundreds of years before that. Its writers, who were many, lived over a period of 1,500 years and wrote in at least three different languages, none of which have been in common use for several centuries.

Not only is the Bible the oldest book that most people know anything about; it is today the best-known book and is getting better known every day. It is the best-known book in America, where it must compete with a greater flood of books and magazines than in any other country on earth. The 9,000,071 copies of the Bible or parts of the Bible distributed by our Society last year are only a part of the total circulation in this country. It probably exceeded 12,000,000.

Let us look more closely at this wonder-working Book and point out at least three things. The first is that the Bible was given to the world through the Greek language, which for three centuries before Christ had been refined by Socrates, Plato, Aristotle and their successors, whose chief concern was to find and declare the truth. Greek words—crisp, precise, picturesque, poetic, artistic and mature—were tools ready at hand to give the world, as no other language could have given it, the concepts of righteousness, justice and eternity which are the Gospel.

In the second place, notice that the Bible conveys

its profound teachings in the best stories ever told—stories about real people.

In the third place, we discover that the Bible is filled with unforgettable pictures of life that are clear and simple. In the fifteenth chapter of Luke we come upon the story to which we have given the title "The Prodigal Son." Of course, Jesus told it. It is told in our tongue in 322 words. All but 63 of these are of one syllable. It can be read in two minutes. There is not a cloud in its sky. No man can mistake its meaning. It is taken from home life, which all men understand.

The Bible deals with the basic principles of life. They are announced in the teachings of Jesus, which most happily are called the Gospel—Good News. Just as the axioms on which all mathematical processes are based can be depended upon because they do not change, and the laws of physics, like gravity, likewise, so the Bible in Jesus Christ gives men the changeless principles in the realm of the spirit. As one recent writer has put it, Jesus never heard of the democratic state, nor of modern industry, nor of colleges, nor orphan asylums, nor hospitals nor community chests. But He has released in society the spiritual ideals which are involved in all these things, and others too many to name. He did not tell us all these things when He was here, but He promised the spirit of truth which would lead us into all truth. He has given us the sense of direction and the power to walk in it.

It is the high privilege of the American Bible Society to be actively engaged in sharing this Book with the world. Whatever languages are spoken 2,000 years hence, we may be sure the Bible will be the best-known of all books in those languages. "Heaven and earth shall pass away, but my words shall not pass away."

For the Plowman and the Fisherman

BY LATON E. HOLMGREN

IT IS no exaggeration to say that with the publication of the Japanese Colloquial Bible a new dispensation in the Christian movement in Japan has been inaugurated. For the first time in the long and distinguished history of that nation the common people have the Bible in a language which they can easily understand. Previous editions, from Gutzlaff (1837) and Bettelheim (1855) to the



Outside Ginza Church in downtown Tokyo first volumes of the colloquial Japanese Bible were eagerly sought



Foreign Secretary Holmgren (above, right) congratulates the Revision Committee of the Japan Bible Society for its completion of the Kogotai colloquial Bible. Secretary Miyakoda of the Japan Bible Society translates

Revision of 1941, were either in some quaint local dialect or in the ancient and stilted classical language of the court. At no time during the last century has the Bible in Japan been in a speech which the plowman in the provinces could sing in his fields or the fisherman on the islands could chant while mending his nets. It was a Book whose lofty polite phrases were to be repeated in sonorous tones on solemn occasions. Children found it difficult to memorize, and youth turned from it baffled. It was a Book for the learned and the pious. It was not unique in this, for all the sacred writings of religion and philosophy of the period were in the same classical form.

But now all this is changed. On Friday, April 15th, at the great Ginza Church near the Bible House in downtown Tokyo, the new colloquial (Kogotai) Bible was released to the Japanese public in a triumphant service of prayer and praise. The Imperial Family was represented by the Emperor's youngest brother, His Royal Highness, Prince Mikasa, a distinguished Hebrew scholar in his own right. Prime Minister Hatoyama and Mr. Matsumura, the Minister of Education, sent congratulatory messages. The Vice-speaker of the Lower House of the Diet, the Honorable Motojiro Sugiyama, appeared in person and spoke at length of the important contribution to the spiritual life of the nation the new Book was destined to make.

In addition, the great audience heard messages of greeting from fraternal Bible Societies, including the British and Foreign Bible Society and the Korean Bible Society. Dr. Ralph Mortensen spoke for the Hongkong Bible House and the Overseas Chinese. Rev. Tsunetaro Miyakoda, General Secretary of the Japan Bible Society, gave a brief history of the Bible in Japan and described in detail the process of revision which had produced this new Book.

The chairmen of the Old and New Testament revision committees then dramatically read passages from each,

(Continued on page 109)



The first public reading from the new colloquial version of the New Testament was performed by Dr. Senji Tsuru, chairman of the Revision Committee, before 1,000 people at Ginza Church, Tokyo

Eternal Values in a Transient Community

BY JAMES R. NOLAND

"THE BIBLE IN THE DEFENSE AREA" was the theme of the last meeting of the Committee on Ministry to Defense Communities held in 1954.

Special recognition was given to the American Bible Society for its contribution to the religious programs of the twenty Protestant denominations cooperating to provide a ministry to the construction workers and their families who have come to Southern Ohio to build a \$1,219,000,000 atomic-energy plant. In a tribute presented to Secretary Bruce Cameron, representative of the Society for this region, the Society was commended for its services.

When the defense installation was begun, thousands of carpenters, iron workers, engineers, electricians, pipe fitters, laborers and others began to crowd into the area. Houses, roads, schools, community centers, business places and churches soon became congested to emergency proportions. National and State agencies stepped in to give what aid they could to the overwhelmed local communities.

For the churches this meant assistance through the denominations which cooperate through the Ohio Council of Churches and the National Council of Churches. Together they founded the Committee on Ministry to Defense Communities, which has provided a united and unique witness for Christ and His Kingdom. During the two and one-half years since it began operations, the missionary staff of the inter-Church project has effectively used the services of the American Bible Society. Moreover, local pastors, laymen and "Welcome Wagon" hostesses have distributed thousands of Bibles, Illustrated Gospels and Bible Society reading aids. The Scriptures have been given to almost every new resident of the area and to many commuting workers at the plant. Through evangelism campaigns, home-to-home visitations, in-plant personal work, school programs and displays in public meeting-places the message of the Bible has been lifted above the din of construction noises and confusion. Many feel that this influence has helped to lift the morale and spiritual tone of the region and to help control social stresses.

One man, a guard at the plant, always carried his Bible to work with him. One night, when the shifts were changing an officer said to him, "You don't believe the stuff in that book, do you? Nothing in that book is worth reading." The guard replied, "Yes, I believe what this Book says, and you won't be dead five minutes until you'll find out the Book was true." This conversation immediately started

a discussion which led to the conversion of a man who had claimed to be indifferent to the Gospel message. He became enthusiastic about discussing the Bible and sharing it with those around him.

During lunch periods and at other times of the working day, many of the men in one section of the defense plant ambled aimlessly around, gambled or read pulp magazines. This vacuum of idleness was soon filled by one of the workers, a lay preacher, who began giving out Bibles and Bible-reading lists to the men. The men who had been sitting around began reading their Bibles and discussing

various verses. Sometimes they would call to the lay preacher and ask him to explain a certain passage or give his interpretation about the way the Scriptures should be applied to their particular problems. After a few experiences of this kind the preacher said, "I never saw anything like it. Those men were like me—hungry for the Word. There are many good ones among them. Some would go to church if more pressure were put on them."

Still another worker, who received a New Testament, said, "This is the nicest gift I have ever received. I don't know a thing about the Bible yet but I'm going to learn all that I can about it."

These stories could be multiplied many times, as could the story of what happens to people in the widespread Bible-study groups in the temporary communities. Because of the high mobility of people in the trailer villages and government housing projects, the industrial missionaries specialize in providing small informal, but dynamic Bible discussion groups. Some new residents have said that they never knew the Bible could be so interesting. At one time two of the sixteen members of the staff had as many as fifteen of these groups going simultaneously. Another missionary found it advisable to divide the people into "learners" and "Christians."

Many of the newcomers to the area became lonely and homesick. They missed their families and friends back home. They missed the familiar things—their corner drug store, the school basketball games, Thursday-night choir practice and their own churches. They felt uprooted; and since they didn't know how long they would stay on this defense job, they didn't want to get involved in local group life. In short, they had lost the sense of community, of belonging, of being needed and used for the good of their society. In this situation quite a number of mobile families took part in the daily Bible Reading Program from

(Continued on page 106)



Walter Duke, construction employee at an atomic plant, Portsmouth, Ohio, carries his New Testament with him on the job

The Task Before Us

BY ROBERT T. TAYLOR

Every three years the District, Division and Field Secretaries of the American Bible Society meet in New York to plan ahead, that they may better carry out the missionary tasks for which the Society exists. From June 14 through 17, under the able direction of Secretary Richard Ellingson, thirty-five Secretaries from all sections of the United States, and some on leave from foreign Agencies met to seek new ways to make the message of the Bible heard. Secretary Robert T. Taylor key-noted the meetings for the conferees and for all members of the Society in the following article, which he distributed to each Secretary before the conference began:

IN 1966 the American Bible Society will celebrate its 150th anniversary. The next eleven years offer the greatest opportunities in the history of our Society. There is every indication these will be critical years in the life of the United States and the world. What the American Bible Society does can well determine the place the Bible will occupy in the life of the people. The future of our nation and perhaps of the world will probably be decided by the attitude of the people toward the Bible.

One of the deepest cleavages of our day is between those who believe there is Divine sanction for moral law and those who deny not only the validity of such sanction but the very existence of moral law. Our world must hear anew the call of the Reformation that the Bible is the Word of God for man. The Communists, the secularists and many others are denying the reality of the Laws of God. The most powerful weapon with which to combat this trend is the Bible in the language of the people.

Look, for example, at China. How will Chinese Christians in Red China be able to distinguish between the voice of propaganda and the voice of God? The one hope is in the Bible. Or again—How will the young Churches hear the voice of God amid the Babel of conflicting voices? Will it not be in the Bible?

In our own nation there is a rebirth of interest in re-

ligion. Note the present popularity of religious subjects in magazines and newspapers and on television and radio. Observe increasing church attendance and church membership. Will this be a shallow experience, in which men turn to God for a little fleeting comfort in the twilight of a civilization? Will it be only what our European friends call "American happiness-religion," or will it also have in it an understanding of the Laws of God, the judgment of God, and redemption through Christ Jesus? The answer may well lie in the effective use of the Bible.

The disease of our civilization is an instability of the spirit caused by separation from God. The Bible must become so alive for men that they will themselves know the Living Christ. The District Secretary therefore has as his primary responsibility the finding of answers to a simply stated but difficult question, "How can I make the message of the Bible real to more people in my district?"

These are days to make any Bible Society Secretary humble. Knowing the task, anyone who has devoted his life to Christian service can rejoice in the work he has to do and give to it all of his time, ability and strength. Then, having done so, he realizes it is far too little, and understands he must lay hold of the eternal strength as never before. It is far from trite to say that for the Bible Society this must be above all a time of rededication.

District, Division and Field Secretaries who represent the Bible Society throughout the United States, meet with the Secretaries in the Bible House, New York



The Day the Psalms Arrived

BY LIMA LEHMER

Church of God Missionary in Kenya Colony

SITTING at a table covered with the Bibles of at least half a dozen languages, Miss Mabel Baker and her committee leafed and pondered, checking word after word. No one language gave the proper meaning for the Olunyore language of the Bunyore people. Sometimes months elapsed while a space stood vacant, awaiting the proper word. Prayerfully and patiently Miss Baker and her helpers searched until the space was filled.

At last the final manuscript was sent to New York, the proofs read; and the printed Psalms were bound with the Olunyore New Testament by the American Bible Society. Then they were sent back across the Atlantic. The air was filled with anticipation and inquiries as the Bunyore people awaited the new books. This was the first book of the Old Testament in the Olunyore language. At each mission station on the same day—August 3, 1954—a day of dedication was set aside for the Bunyore, Kisa, Butoso and Kakaínega tribes, among whom the Olunyore language is spoken. After the dedicatory prayers and a special presentation of the first volumes to the members of the translation committee, the Psalms, with their timeless beauty and eternal message were read in the Olunyore language for the first time.

A bargain-counter salesman could not have worked faster when the Psalms were offered for sale at the low price the people could afford. The American Bible Society made up the difference.

As the boxes were unpacked, one workman said, "I must have this Book."

An educated young woman who stood nearby asked, "But what would you do with this Book, Ateko? You can't read."

"I'd just like to keep it in my house. When a guest comes who can read, I'll have him read it to me. This Book tells of God."

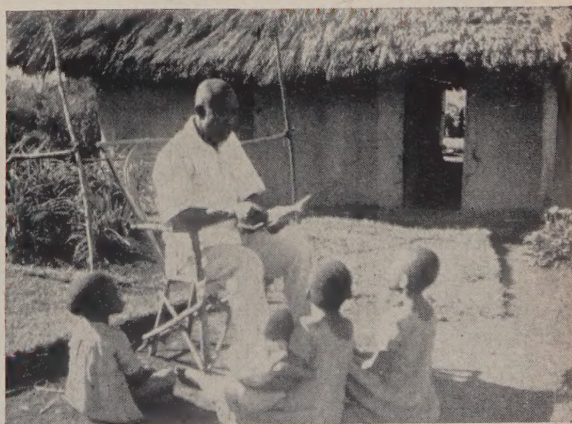
The Olunyore language is spoken by more than 100,000 people who live along the north side of Lake Victoria in Kenya Colony, which is on the east side of Africa. Though the Mau Mau tribes are also from Kenya Colony, they are not to be confused with the people who speak Olunyore. The American Bible Society printed the first Gospel of John in this language in 1923 and the first New Testament in its entirety in 1936. Olunyore was reduced to writing by Mrs. Gertrude B. Kramer, a Church of God missionary. Mrs. Kramer translated the New Testament. When she retired, she was followed by Miss Mabel Baker, who has recently completed the translation of Psalms.



Colporteur Benjamin Otinga starts off with the first bicycle-load of Scriptures that includes the Psalms in Olunyore



On the day of dedication the boxes of new volumes are opened and eagerly read



Rev. Obed Kutera, a pastor of the Kisa tribe of the Olunyore-speaking people, reads the Psalms aloud in his own language for the first time

These Are the Bible Lands Where Jesus Lived

BY PAUL A. COLLYER

IN THE lands where Jesus lived and gave the world the words that have brought eternal life to millions Christian evangelism today encounters almost unyielding resistance. Though the Moslem world accepts Old-Testament heroes, and some of its adherents consider Jesus as one of their prophets, Islam claims a superior revelation through Mohammed. It rejects Jesus as Lord and is antagonistic to the proclamation of the Gospel.

The Moslem area is intensively nationalistic, for most of its nations are but recently free of colonial rule. In many cases religion and politics have united to present a powerful front against outside interests. With such resistance Christian missions have made but little progress. Islam is not only unreceptive to Christian advance but it is itself a missionary religion seeking converts.

The missionary to the Moslem lands has no easy task. Occasionally he suffers violence, but this is easy compared to the discouragement of seeing his efforts bring only meager results. It takes genuine courage and devotion for these men and women to carry on. And when converts are made, the missionaries must face the problem of what to do with the new Christians, who may be evicted from their homes, discharged from their employment and driven from their communities when they openly profess faith in Christ.

Scripture distribution seems to be the most effective evangelism. Though open worship and contact with the Christian church and pastor may be impossible, a Moslem may be able to buy a Gospel Portion and read it in the secrecy of his room.

Though it is impossible to determine the number of persons who have read and believed, approximately 350,000 volumes of Scriptures are being distributed annually in the Bible Lands alone. The largest part of these is undoubtedly purchased at nominal prices by Moslems. In the Bible Lands, as in postwar Japan, it may be that the strong and vital Christian community will remain outside the Church and will become a non-church, Bible-reading fellowship. It is therefore of the utmost importance that the Scriptures be well translated and widely distributed. This is the task of the Bible Societies.

From February 1 to 10 the staff of the Bible Societies in Syria, Lebanon, Turkey, Greece, Jordan, Iraq, Egypt and Sudan, together with Secretaries from New York and London, gathered in Jerusalem to consider the problems that confront the Societies in the Arab world. Outstanding among these is the need for a revision of the Arabic Bible. Though the present text is a fine translation of the Bible, the language of the people has changed somewhat since

the translation was made.

To make it as understandable as possible some revision is needed. Such revision must be done slowly and carefully, for the Moslem believes in the literal inerrancy of the Koran and will be quick to challenge the value of the Bible if the translation is modified.

Once the problem of a satisfactory revision is solved, there is the even greater task of proper distribution. There are too few Churches with too few members to carry forward any program of widespread missionary distribution. A corps of well-trained field men who can go from church to church to give instruction and leadership is needed.

Some of the older Churches have long neglected the Bible and have made little or no effort to distribute it. However, a heartening report has been received stating that the Coptic Church in Egypt has recently rediscovered the Bible and is using it widely in its 4,000 Sunday schools. This interest must be deepened and expanded until it permeates the whole life of all churches.

Toward this end posters encouraging Bible reading are regularly displayed in street cars, buses and other public places in Beirut, Lebanon; advertisements are placed in the newspapers; Radio Liban, the main Lebanese station, broadcast an hour-and-a-half program of a recent Bible festival. Increases in Scripture sales always follow these efforts. But the sales do not come easily. Colporteurs and voluntary distributors must follow up every contact and seek more. An increase in the staff of distributors would multiply the

Often a child is the only literate in a Bedouin camp and she will read the Scriptures to her elders



He came unto His own, and His own received Him not

good results. From one Arab nation to another, conditions differ. The Agency in Egypt owns and operates a launch that calls on most of the ships in Port Said harbor. Hundreds of ships are visited each year, and thousands of volumes of the Scriptures in forty languages are distributed to the seamen. In Syria a Palestinian refugee visits the camps of the Bedouins. Though most of these migrant people are illiterate, they receive the Gospel message with joy when it is spoken by the colporteur. Usually one or two literate persons can be found in a camp, and Gospels or Testaments are left with them in the expectation that they will read to their friends.

This same colporteur spends most of the rest of his time visiting the prisons. The prisoners are lonely, discouraged people. Few people call on them. Few want to help them. When the colporteur comes in the name of Christ, with copies of the Word of Life, it is a happy time.

Other distribution is done in salesrooms in the big cities. Scripture depots in the main business districts of Istanbul, Athens, Beirut, Damascus, Jerusalem (Jordan), Baghdad, Cairo, Alexandria and Khartoum not only sell many copies of the Scriptures, but also provide opportunity for persons to inquire about the Bible and obtain help and friendly counsel. The

(Continued on next page)



Water via irrigation projects developed with techniques from Christian nations has brought new prosperity to the Near East. Ancient customs and the Moslem religion still dominate, however

A large part of the Arab world is still nomadic and difficult to reach by Bible Society workers





At the Bible depot in Jerusalem a Bible Society worker answers the questions of an inquirer

(Continued from preceding page)

newest depot—the one in Damascus—was suspect by the populace when it was opened a few years ago. Some persons denounced and derided its purpose. Others spit upon the building when passing. For a few months it seemed that the project might have to be abandoned, so great was the antagonism. But patience and kindness have won the affection and confidence of many people of the city. Today a steady though still small stream of inquirers enter the shop with their questions. Many leave with a New Testament or Bible and with a new hope and faith.

So the work goes forward, though in these Bible lands that Christ knew it goes slowly and haltingly. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God."

Every Week More Calls

"We have about 790 men here all the time in our domiciliary and our hospital wards. Every week I have calls for Scriptures. I always tell the men about the Bible Society being the donor of these books, to let them know of your good work."

Rev. St. Clair Vannix, Chaplain
Veterans Administration
Hot Springs, South Dakota

For the Blind

A NEW pamphlet entitled "Our Bible—How It Came to Us" is now available in Braille for the sightless. It has been printed in connection with the Bible Society's motion picture bearing the same title and also contains a brief history of how the Bible came to the blind. This 33-page pamphlet will be gladly sent to any Braille reader who writes for it. Please address: American Bible Society, *Blind Department*, 450 Park Avenue, New York 22.

Six Years Less than 100

REV. CARLTON W. KING of Albuquerque, New Mexico is a missionary of the American Sunday-school Union. His main work is visiting homes in rural Spanish American villages, encouraging the reading of the Scriptures. The following is from a recent field bulletin prepared by Mr. King:

"As we entered a poor home in the village of La Loma our eyes were drawn to the figure of a very old Spanish man lying on a dirty bed. He was hard of hearing and dim of eyesight, and conversation was difficult. When we asked his age, he replied, 'Six years less than a hundred.' Did he have a Bible? 'No'; but he had wanted one for a long time. Could he see to read the Bible? 'Yes. Not now,'—as it was near sundown—"but in the strong light of the sun."

"Very gratefully, and with profuse thanks in polite Spanish and broken English, the old man received a Spanish Bible, his first in almost a century of life. 'See,' he said with joy, showing it to his son, 'a Holy Bible, with Old and New Testaments, and in Spanish.'"

Mr. King added, "All my Bibles and New Testaments in Spanish and English are supplied by the American Bible Society."

The Bible on Summer Cruises

THIS SUMMER, as in nine summers past, the Council of Student Travel, New York City, sponsored by religious and educational organizations, will carry 3,000 students to Europe and back.

During the voyages educational leaders conduct classes in twelve languages on topics of interest to college and high school students.

This year the Council wrote the American Bible Society:

"Our Education Committee feels it would be particularly helpful to have on board copies of the Bible."

The Society made a free grant of twelve English Bibles, German and a Greek Bible, that the ships' libraries might be places for Bible study and worship.

Eternal Values . . .

(Continued from page 101)

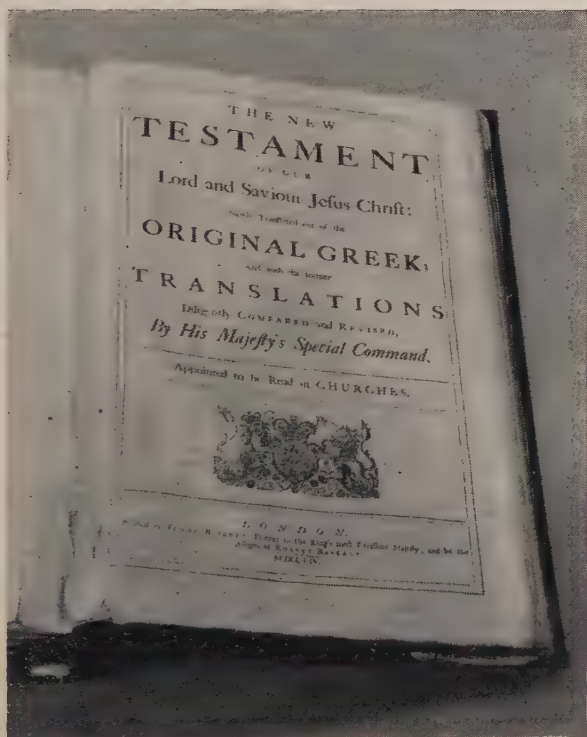
Thanksgiving to Christmas and continued to read the Bible selections through the new year. They found comfort and strength in this and felt some sense of solidarity with the past as well as a fellowship with Christians back home.

The peak of the construction was reached last August when 22,500 workers were employed. At this time there were approximately 55,000 new neighbors in the four county defense area. By the time the project is completed groups of as many as 100,000 people will have flowed in and out again. Most of them will have come under the influence of one of the Christian programs of outreach. As they move on hopefully, these temporary transients will be better related to the permanent and eternal values proclaimed in the Bible.

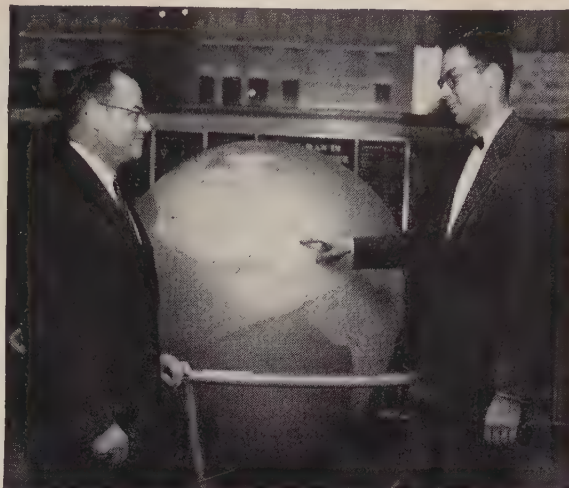
Into All the World . . .



TESTAMENTS FOR COMPANY F: Chaplain Floyd L. Heckard distributes New Testaments to the Bible class of the Company F, 501st Airborne Infantry Regiment, Fort Jackson, S.C. The Testaments were provided free of charge by the American Bible Society.



PRELUDE TO INDEPENDENCE: This is the title page of the pre-revolutionary New Testament used at Bruton Parish, Williamsburg, Va. It was announced by the "Prelude to Independence" celebration committee at Williamsburg last month that "during every service in colonial days portions of both Old and New Testaments were read. In all established churches a selection of Psalms was also read. At all churches the services would be based on the same Bible passages."



STRATEGY FOR HAITI: Agency Secretary Garner Hoyt, of the new Haiti Agency, and Rev. William Smalley, a translation expert for the Society, map plans at the Bible House for distribution of the Scriptures to Haitians in Simplified French and Haitian Creole.



SPECIAL RECOGNITION: Judge Gustav Schramm, a member of the Pittsburgh Advisory Committee of the American Bible Society, presents Bibles to three students of the high schools of Pittsburgh, Penn. The students earned special recognition for their work on behalf of daily weekday religious education in their high schools. Judge Schramm is the first judge to preside over a juvenile court in Pittsburgh, a position he still holds.



A BIBLE FOR THE VICE PRESIDENT: Rev. Samuel Lander (right), representing the Bible Societies and the missionary community of La Paz, Bolivia, presents a Spanish Bible to Dr. Herman Siles Zuazo, Vice President of Bolivia.



A Page for Children



Over the Mountains

IT WAS vacation time. Kevin and his sister Ann were all packed, ready to leave the next morning. Mother and Dad were busy doing last-minute things, for the family planned to be gone four weeks.

Next morning, early, they were in the car and headed west. "We have almost two thousand miles of travel ahead," Daddy said. "We'll study some history as we go, because there's history in every mile we travel."

"History?" asked Kevin. "I thought just books had history."

"We'll see some wonderful places where it was made," Mother told him.

Up hills and across plains, over bridges and through cities the car purred along. Kevin and Ann watched the landscape slip by. Sometimes they all sang songs. Every morning after breakfast, Daddy would park the car off the road and read aloud a chapter of the Bible.

After the third day they were on Highway Ten, and when they got to the Bad Lands in North Dakota they explored for a time. They found burned clay, pink as pink could be. Creeping cedar covered the hillsides. Petrified wood was everywhere. Kevin tapped a flat rock with his rock hammer, and there in the layers of rock was the skeleton of a fish.

When they got to the Yellowstone River they found agate rocks in the dry river bed, and Mother and Ann found delicious wild plums--deep-red, pale pink-and-yellow ones.

Daddy said, "This is Lewis and Clark country, and little Singing Bird walked here with her baby on her back."

Ann considered: "I know about Lewis and Clark, but I'm not sure I remember Singing Bird. Was that Sakajawea?"

Kevin was listening: "Tell me about Sakajawea, Daddy, I don't know the story at all."

Mother looked at Daddy, "You start, and Ann and I'll help you if you forget"; so Daddy began.

"When Thomas Jefferson was President, about a hundred fifty years ago, he was very much interested in the West we had recently bought from France. It hadn't yet been explored. Indian tribes lived here. Great herds of buffalo roamed across it. You remember the herd of buffalo we saw in the park near Bismarck?" The children nodded. "Well, this prairie was covered with them, as it is with cattle now—you saw them everywhere.

"President Jefferson sent two men, Meriwether Lewis and William Clark, to bring him a full account of the land, which was called the Louisiana Purchase. They came up the Missouri River by boats from St. Louis. They got as far as Mandan, and there they spent the winter with the Mandan Indians. Their note books are filled with their discoveries and comments on the country and the Indians.

"They needed a guide when they started west the next spring, and Pierre Charbonneau and his wife Sakajawea were hired. She was a Shoshone Indian and knew every step of the way. She was cook, doctor and guide. Lewis and Clark were very fond of Singing Bird, which is what Sakajawea means.

"Part of the way they walked; sometimes they rode dugout boats. Sometimes they had horses; but the way was difficult, for there were no roads and no maps. They had to watch the sun and stars and use the compass to keep moving westward.

"As they met tribe after tribe, the Indians wanted to know the secret of the white man's ability to travel so far and get food for the party. Lewis and Clark told the Indian leaders that the white man's strength came from a Book.

"Meriwether Lewis showed the Indians his Bible. They called it the Talking Leaves. They wanted one very much, for they wished to be as sure of their paths as the white men were. The Indians would sit and listen as Lewis read and Singing Bird would interpret the words to the Indians.

"Lewis and Clark reached the Pacific and then started back home with many plants, animals, fruits and seeds. Sakajawea stayed with her people, the Shoshones, for Lewis and Clark now knew the way back."

"Did the Indians get a Bible, Daddy?" Kevin wanted to know.--"That is another story and I will tell it to you when we get to Walla Walla, Washington, where your uncle lives," Mother replied. "We will call it the Whitman story. It's about four missionaries who came across these mountains to bring the Book to the Indians."

How to Make an Indian Teepee:



Take four slender sticks or twigs, each about 8 inches long. Tie them together loosely one inch from the top with string so they will stand up. Decorate a piece of unbleached muslin (long enough to go around the sticks at the bottom) with Indian designs. Fringe it on each side and pin it around the sticks. Make several teepees and have an Indian village.



The Emperor and Empress of Japan were among the first to receive the new Bibles. Secretary Tsunetaro Miyakoda is shown in the Japan Bible House with the two Bibles he presented at the Imperial Palace

For the Plowman and the Fisherman

(Continued from page 100)

and the audience almost burst into applause when they had finished.

The keynote address was delivered by Dr. Emil Brunner, world-famed theologian, now professor of Christian ethics at the International Christian University in Tokyo. Dr. Brunner said in part that "No greater thing could happen in the present time—no greater thing even from the point of view of world politics and social progress—than that this Book would be read by everybody, both in this country and in all the world, and be understood as the Word of God for all mankind.

"Political utopias may seem to fill the vacuum in the souls of men—but only up to the hour when the great disillusionment comes. There is only one thing which can save us all from illusionism and despair—it is the Word of God.

"The Bible and the Bible alone speaks of a Kingdom which is different from all the kingdoms of history, and yet the perfection of what all these kingdoms or states were striving for, never attaining it—a Kingdom of God in which He is the Sovereign above all sovereigns of the world. He gives and requires a loyalty and obedience far above all loyalties which the kings and rulers of the world can demand. The one who is a citizen of this Kingdom, by his faith, becomes an independent man, not a functionary or product of a given society and its demands. At the same time he is a man with the deepest sense of responsibility for a good, free and just social order. It is this Word which the world needs most.

"It is therefore a most fine thing to make it available for everybody by making it understandable even to those whose education would prevent them from reading it in the older, more classical version. The Bible is meant to be the book for everybody, not for the scholars only."

The new translation is the result of five years of diligent work by six eminent Japanese scholars who devoted full time to the monumental task. They worked from the old Greek and Hebrew texts and consulted scores of other versions and commentaries. Much of their critical appa-

ratus was supplied by the Versions Department of the American Bible Society, and at one point in the process Dr. Nida spent several weeks with the committee.

A similar celebration to that in Tokyo was held the following week at the Hail Chapel of Osaka Girls' School. In addition to the addresses and messages of congratulation given in Tokyo, the Osaka meeting included at the evening session a performance of Bach's "St. Matthew's Passion" by the Osaka Bach Society Choir, of which Mr. Sakata, treasurer of the Japan Bible Society, is the chairman. The work was only recently translated into Japanese from the German by the Rev. Shin Takeuchi, and the Gospel narrative between the musical passages was in the new Kogotai version. The effect on the vast audience of this magnificent work, now in a speech all could comprehend, was extraordinary.

We have repeatedly seen in Christian history the effect this Book has had on nations when it is brought to the people in their own tongue. Invariably it has enriched the language, strengthened the moral fiber and brought spiritual revival. This was true in the first century, when, letter by letter and book by book, this great document spread across the Roman Empire. It was true a thousand years later, when the Book began to sweep across Europe in the vernacular tongues of the nations. It was preeminently true when it came to England in the rich speech of the King James Version, of which we, the Americans, are the glad and grateful beneficiaries.

To the present moment the Christian message has been exceedingly slow in capturing the minds and hearts of the Japanese people. In a nation of more than eighty-five million there are less than a quarter of a million evangelical Christians, and that number has remained almost unchanged for more than twenty years. But now may we not expect to see history add a new and glorious chapter to the redemptive effect the Bible has upon a people when it comes to them in a language comprehensible and commanding?

Now God Can Talk to Cisco

(Continued from page 98)

in special linguistic work in Aymara, the committee plunged into its task. As is so often the case, the work took longer than was originally calculated, but at last the revision was completed, the manuscript was beautifully typed by an Aymara helper, and printing began.

This spring the books arrived in Bolivia, to be distributed to congregations which have eagerly awaited them. Until the recent revolution, which set in motion a program for freedom of the highland Indians of Bolivia, most of these people endured oppressive serfdom on huge estates, deprived of almost all the basic human rights, except to exist—but that only in ignorance, poverty and disease. At last a new day has come, with new freedom and new responsibilities. For this new day the New Testament provides guidance for a growing Church.

As the committee finished one particularly difficult passage and read it over as a final check on its clarity and forcefulness, Gregorio stopped. "Now," he said, "old Cisco will not go to sleep anymore when the Scriptures are being read in church, for God can talk to Cisco now just like a Father."

EDITORIAL COMMENT

Bible Society Record

Published Continuously Since 1818

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the
Managing Editor

WILLIAM F. ASBURY

450 Park Avenue

New York 22, N. Y.



Vol. 100 JULY 1955 No. 6

March Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, on March 3, 1955, at 3:30 p.m., Mr. John J. Leu in the Chair.

Devotional exercises were conducted by Mr. C. E. Leavers.

The death of Dr. John R. Mott, a Vice President of the Society, was reported and a Memorial Minute* was adopted by a rising vote.

Mr. John Reimer was appointed an Assistant Secretary, assigned to the Ways and Means Department.

Copies of the new English Scriptures catalogue were presented.

DAILY BIBLE READINGS

AUGUST

Day	Book	Chapter	Day	Book	Chapter
1	Ephesians	1:1-23	17	Daniel	6:18-28
2	Ephesians	2:1-22	18	Hosea	6:1-11
3	Ephesians	3:1-21	19	Hosea	11:1-12
4	Ephesians	4:1-32	20	Hosea	14:1-9
5	Ephesians	5:1-33	21	Sunday,	
6	Ephesians	6:1-24		Amos	5:4-24
7	Sunday,		22	Amos	6:1-11
	Psalms	37:1-18	23	Amos	7:1-10
8	I Timothy	1:1-20	24	Micah	4:1-13
9	I Timothy	2:1-15	25	Micah	6:1-9
10	I Timothy	3:1-16	26	Habakkuk	2:1-20
11	I Timothy	4:1-16	27	Habakkuk	3:1-19
12	I Timothy	5:1-25	28	Sunday,	
13	I Timothy	6:1-21		Zephaniah	1:1-18
14	Sunday,		29	Zephaniah	7:4-14
	Daniel	1:8-21	30	Malachi	3:1-18
15	Daniel	5:13-31	31	Malachi	4:1-6
16	Daniel	6:1-17			

SEPTEMBER

Day	Book	Chapter	Day	Book	Chapter
1	Proverbs	3:1-20	8	Matthew	12:31-50
2	Proverbs	3:21-35	9	Matthew	13:1-30
3	I Corinthians	2:1-16	10	Matthew	13:31-58
4	Sunday,		11	Sunday,	
	I Corinthians	3:9-23		I Samuel	18:1-16
5	Ecclesiastes	5:9-20	12	II Samuel	1:17-27
6	Deuteronomy	31:6-13	13	John	8:1-32
7	Matthew	12:1-30	14	John	8:33-59
			15	Matthew	9:1-17

A first copy of the new Illustrated New Testament bound in one volume, with attractive cover, was presented.

It was reported that a total of 13,860,-397 volumes were issued from the Bible House during 1954.

* *

April Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, on April 7, 1955, at 3:30 p.m., President Daniel Burke, LL.D. in the Chair.

Devotional exercises were conducted by Secretary Asbury.

The Board learned with deep regret of the loss of three of its beloved members, Orrin R. Judd, William D. Winter and Harry N. Holmes. Memorial Minutes* were adopted by a rising vote.

Copies of the page proof of the One Hundred and Thirty-ninth Managers' Report, entitled "I Have A Book Here," were distributed, and the report was approved, subject to editorial modification, for presentation to the Annual Meeting on May 12.

It was reported that the Society distributed in the United States during the year 1954 a total of 9,000,071 volumes. The Society sent out to the blind in the United States during the year a total of 47,108 embossed volumes and Talking Book records.

It was also reported that the Society distributed during 1954 to the Armed Forces a total of 1,360,604 volumes.

A grant of 1,500 Bibles, 500 Testaments and 1,000 each of the Illustrated Gospels and Acts to the Board of National Missions of the Presbyterian Church, U. S. A., Department of Sunday School Missions and Mobile Ministries, was authorized.

* *

May Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, on May 5, 1955, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. John Binns.

The Board learned with deep regret of the death of Dr. William Jay Schieffelin, a Vice President, and the following Memorial Minute was adopted by a rising vote:

*These memorial minutes appeared in the May issue of the *Bible Society Record*.

WILLIAM JAY SCHIEFFELIN

The Board of Managers of the American Bible Society records with deep regret the death of William Jay Schieffelin on April 29 in New York City.

Dr. Schieffelin was a distinguished citizen of New York City, by training chemist, by vocation a business man, avocation a defender of civic righteousness and a friend of the underprivileged. In the Citizens Union, in the formation of the Board for Sanitary Control, in the support of Hampton Institute and Tuskegee Institute he was a leader in many constructive measures in the life of the city and the nation.

His relationship to the American Bible Society was of long standing. He became a member of the Board of Managers in 1896 and was elected a Vice President in 1923. He was descended from John Jay, first Chief Justice of the United States and a Vice President of the American Bible Society at its founding in 1816, and of William Jay, his son, who was active in the founding of the Society and a Vice President from 1843 to 1858.

In gratitude for his notable service and in regret at his death, the Board of Managers extends its sympathy to his family and prays that the assurance of our hope in Christ may be theirs.

Mr. Alfred H. Hauser was elected Manager and appointed to the Committee on Finance.

Approval was given to the preparation of an improved edition of the Ancient Greek New Testament.

New editions of the Scriptures in Kikwim Eskimo, Chol, Mezquital Otom with the Simple Spanish text, Tepehu Totonac, Sierra Aztec, San Blas, Ayacucho Quechua, Kikwango, Beti, Lom Putu, Blue Miao and Hiligaynon were authorized.

A grant of 2,100 Kikwango Mar 2,000 Kikwango John, 75 Kikwango Ag and 75 Kikwango New Testaments were authorized to be sent to the American Mennonite Brethren Mission at Kafumb via Kikwit, Congo Belge, Africa.

Subscribers Please Note

Subscribers will note that they received this July issue during the last week in July. This was due to the summer schedule of having no issues in June or August. Beginning with the September issue, the *Record* once again will be published monthly and will arrive the first of each month.

Highlights of the 139th Annual Meeting

THE 139th Annual Meeting of the American Bible Society was held at the chapel of the Fifth Avenue Presbyterian Church, New York City, at three o'clock on May 13, 1954, with President Daniel Burke presiding.

Miss Pauline Nodhurft, a student at the New York Institute for the Education of the Blind, read the first twelve verses of the first chapter of Genesis from the Braille Bible.

This reading from the Braille Scriptures commemorated the 120th year of the Society's work for the blind. It also called attention to the fact that 1954 saw more volumes of Scriptures distributed to the blind than any other year.

The following managers were reelected for the term 1955-1959: Arthur Y. Meeker, Reginald S. Wareham, Mrs. Harry W. Rosengrant, Charles T. Lee, L. K. Hall, Ph.D., Conover English, Edward R. Dalglish, Mrs. J. Rex Van Gorder.

Elected to the class of 1959 to fill vacancies were George Perkins, Faulkner Lewis, David G. McCornack, Byron B. Ralston.

Elected to the class of 1957 to fill a vacancy and to succeed his father was Orrin G. Judd.

The following were elected Honorary Life Members; citations were read by Secretary Eric M. North:

Louis F. Powell

Mr. Powell is a Christian business man of Richmond, Virginia and a warm supporter of the Bible cause and the Christian enterprise.

José M. Chicol

Mr. Chicol, of Panajachel, Guatemala, painstakingly revised the translation of the New Testament into the Cakchiquel language of Guatemala.

The Reverend George H. Eastman, O.B.E.

Mr. Eastman, of Swanage, Dorset, England, is a faith-

ful missionary of the London Missionary Society in the South Pacific and was the reviser of the translation of the entire Bible in the language of the Gilbert Islands.

Lauro Monteiro da Cruz, M.D.

Dr. da Cruz is a leader in social welfare and evangelical progress. Since 1950 he has been a member of the Federal Congress of Brazil. He introduced legislation whereby Bibles and other religious literature are admitted into Brazil free of duty and import licenses.

Gregorio Choque, Justino Quispe, Modesto Aliaga

These three men faithfully and successfully labored to make the first translation of the New Testament into Aymara, the language of nearly a million people in the High Andes of South America.

The translators of the Japanese Kogotai Bible

Rev. Senji Tsuru, Rev. T. Endo, Rev. G. Tezuka, Rev. Takuo Matsumoto, Rev. K. Takahashi, Rev. S. Yamaya and Rev. K. Baba worked patiently and skillfully in the production of the Kogotai Japanese Bible, the first translation of the whole Bible into the spoken form of the Japanese language.

The President then presented

Rev. Francis Carr Stiffler, who for eighteen and a half years served as Recording Secretary and Secretary for Public Relations of the American Bible Society. Dr. Stiffler addressed the Society on "The Bible—More Than a Book" (See Page 99).

The Society's latest film, a 20-minute, free-loan, color documentary, "The Living Word in Japan," was shown.

Dr. James P. Gillespie, a ministerial member of the Board, said the closing prayer and pronounced the benediction.



Pauline Nodhurft reads from the Braille Bible at the 139th Annual Meeting, which was also the 120th anniversary of the Society's service to the blind

American Bible Society Directory

President, Daniel Burke; Secretaries, E. M. North (Research and Counsel), R. T. Taylor (Promotion and Public Relations), P. A. Collyer, L. E. Holmgren (Foreign Department), R. H. Ellingson (Home Department), E. A. Nida (Translations); Treasurer, Gilbert Darlington; Assistant Treasurers, J. A. Macbeth, C. W. Baas; Secretary for Promotion of Bible Use, J. V. Claypool (35 East Wacker Drive, Chicago 1); Secretary for Visual Materials, H. H. Ragatz; Secretary, Work for the Blind, Miss S. R. Barrett; Associate Secretaries, Translation Dept., Miss M. T. Hills (Librarian), G. H. Waterman; Associate Secretary, Promotion Dept., A. P. Wright; Editorial and Recording Secretary, W. F. Asbury.

HEADQUARTERS: Bible House, 450 Park Avenue, New York 22, N.Y.; telephone, Plaza 9-4300.

DISTRICT OFFICES in the United States: 116 South Salina St., Syracuse 2, New York; 701 Walnut St., Philadelphia 6, Pa.; 9 East Franklin St., Baltimore 2, Md.; Central Nat'l. Bank Bldg., Richmond 19, Va.; 85 Walton St., Atlanta 3, Ga.; 123 E. 6th St., Cincinnati 2, Ohio; 47 South 9th St., Minneapolis 2, Minn.; 2233 Bryan St., Dallas 4, Texas; 1445 Glenarm Place, Denver 2, Colo.; 224 McAllister St., San Francisco 2,

Calif.; 164 North Euclid Ave., Pasadena 1, Calif.

DIVISION OFFICES OF THE HAVEN MEMORIAL AGENCY: 56 Gammon Ave., S.E., Atlanta, Ga.; 10 W. Leigh Street, Richmond 20, Va.; 5424 Woodland Ave., Cleveland 4, Ohio; 2233 Bryan St., Dallas 4, Tex.

FIELD OFFICES: 1504 Arrott Bldg., Pittsburgh 22, Pa.; 307 Baptist Bldg., Dallas 1, Texas; 1435 G Street, N.W., Washington 5, D.C.

Depositories located at same addresses in New York, Atlanta, Chicago (35 E. Wacker Drive); Dallas 4 (2233 Bryan Street), and San Francisco.

FOREIGN AGENCIES located in: Havana; Mexico City; Cristóbal, Canal Zone; Lima, Peru; Bogotá, Colombia; Caracas, Venezuela; Santiago, Chile; Buenos Aires, Argentina; Rio de Janeiro, Brazil; Istanbul, Turkey; Cairo, Egypt; Manila, P.I.; Bangkok, Thailand; Hongkong; Tokyo, Japan; Seoul, Korea.

Cooperating Bible Societies in New England located in: Portland, Me.; Concord, N.H.; Burlington, Vt.; Boston, Mass.; Providence, R.I.; Hartford, Conn.



MILLIONS ARE HUNGRY FOR THE WORD OF GOD

Millions in many areas of the world would not have the Word of God in their own languages if it were not for the work of the American Bible Society.

Share the good life by helping to send out the Word of God in some of these languages and dialects and many others:

Albanian
Arabic
Armenian
Aymara
Bengali
Bulgarian
Bulu
Cakchiquel
Cherokee
Choctow
Czech
Eskimo
Estonian

Gaelic
Greek
Hawaiian
Hebrew
Hindi
Hopi
Hungarian
Icelandic
Iroquois
Italian
Japanese
Kabba-Laka
Karen

Kikwango
Kuoyü
Korean
Kurdish
Lettish
Lisu
Lithuanian
Luba-Lulua
Malagasy
Malay
Manchu
Maya
Miskito

Mongolian
Mortlock
Nosu
Nauru
Navaho
Ojibwa
Persian
Portuguese
Quechua
Ragoli
Rumanian
Russian
Spanish

Syriac
Tagalog
Thai Tai
Tibetan
Tshwa
Turkish
Tzeltal
Valiente
Welsh
Yipounou
Zoque
Zulu

Also in 40 languages and systems for the Blind

Write for the booklet *A Gift That Lives*, which tells you more about this plan of helping and having.

Mail
This
Coupon
Today
Without
Fail!

AN
INCOME
ASSURED

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.

PROF J H WALKER
1709 SACRAMENTO ST
BERKELEY 2 CALIF

let 6 BSR 55, entitled *A Gift*

54

City _____ Zone _____ State _____